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Uighur

*563 who for several centuries had referred to themselves only as
186 Kashgarliks, Turfanliks, and so on — that is, as inhabitants of a particular oasis.

*563 Since the most important oases are in the Tarim Basin, the
361 major concentration of the Uighurs is south of the Tien Shan.
168 North of the mountains they are few in number and dispersed among other peoples. One reason for the greater mixture of peoples in the north is that the Jungarian Basin has historically served as a migration route. Its present population consists of relatively new immigrants. In the course of the Manchu conquests in Central Asia in the second half of the eighteenth century 30 per cent of the population of Jungaria was exterminated, 40 per cent died of epidemics and other causes, and 20 per cent fled away. In repopulating the region the imperial policy was to mix Uighurs, Chinese, Mongols, and other groups.

The Uighurs who were brought into the Ili region at that time became known as *Taranchi* or "cultivators." In his list of fourteen peoples Sheng Shih-ts'ai separated the Taranchis from other Uighurs; but there is no reason for such separation except to prevent political unity.

*563 In language the Uighurs are uniform except for minor differ-
197 ences of dialect. Uighur is written with the Arabic script, which
212 is no more suited to it than it is to other Turkic languages. So far there has not arisen any significant movement, comparable to that in Turkey under Kemal Atatürk or to that developed in the Soviet Union in the '20's and '30's, for the adoption of a script based on either the Latin or the Cyrillic alphabet. Suggestions have however been made, against the opposition of those wedded to the script in its present form, for the adoption of minor changes. One proposal calls for removing the single most important drawback to the Arabic script by adapting it to the writing of all vowels. Another suggestion is to write as one speaks, but this has encountered difficulty because agreement has not yet been reached on what dialect of the language is to be chosen as
000 the standard.

The linguistic uniformity of the Uighurs is only one aspect of

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camp and move just for the sake of happy vagabondage. If the drives are too long or have to be made over unfavorable intervening country, the animals lose condition or go lame; and lame cattle cannot graze well. Therefore every shift of camp is an equation which has to be worked out in such a way that the benefit of the fresh pasture is greater than the damage done by moving. Moreover there are often times when it is preferable or even compulsory to graze some kinds of stock at a distance from others.

Pastoral nomadism always has a fringe of farming, which may be either rainfall farming or irrigated farming. In past history, at times when the power of the nomads was ascendant, these margins were cultivated for the benefit of the nomads by subject, tributary, or hired people drawn from settled communities. Recently, when the authority of a settled state has been paramount in Sinkiang, as in similar periods in the past, two processes developed. On the one hand, poorer nomads took to agriculture. Some of them became permanent farmers, breaking away from their ties with the nomadic community and no longer submitting to its authority. Others spend part of the year growing hay and grain for richer members of their clan or tribe. On the other hand, the authority of the settled state deliberately pushes colonization by cultivators out into nomad territory, sometimes for strategic reasons and sometimes merely for profit.

When the Manchus overthrew the Jungar Mongols late in the eighteenth century, they used farming colonists to displace nomads. Colonization continued under the Chinese Republic and is still continuing. It is economically profitable to the Chinese authorities to expropriate land from nomads and sell it to colonists, and it has been considered politically profitable when it results in quarrels between Uighur colonists and Kazakh and Mongol nomads. Chinese refugee colonists have also been brought in from Honan, in central North China; to make room for some of these, machine guns mounted on trucks were used to exterminate Kazakh camps. (Personal information from American observer.)

There is also some voluntary development of agriculture by

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Khalkhas of Outer Mongolia. It was the breaking of the Jungar power that rounded out the Manchu Empire by giving the Manchus control over Outer Mongolia, Sinkiang, and Tibet.

There were two distinct phases of this conquest. In the north, the power of the Jungars was broken by terrible massacres. It is said that half of the population was killed, 20 per cent died of disease, another 20 per cent fled into the steppes of Southern Siberia, and only 10 per cent survived, scattered through the land. Such figures, deriving from the eighteenth century, do not represent statistical accuracy, but they do indicate with rough accuracy the scale of devastation.[18]

In the south, there were massacres in some of the smaller oases and deportations from some of the larger oases in order to deplete their military man power. From the Kashgar region some 12,000 people were deported to the Ili Valley and settled on state lands. It is from these deportees that the Taranchis (literally "cultivators") of the Ili region are descended.[19] Militarily and administratively, however, the problem of the Tarim Basin was easier to handle than that of Jungaria; the Manchus established garrisons, and then imposed an imperial superstructure on top of the existing social order.

In Jungaria, the terrible massacres made it necessary to bring in a new population, under state supervision. The population became highly diversified, and ever since that time the administration of Jungaria has involved problems of the conflicting interests of different peoples. In order to replace some of the Mongol population, some of the tribes akin to the Jungars who had been at war with the Jungar federation and had fled to Russia were invited back; those who did not return but remained in the region

[18] Fan Wen-lan and others, *A Short General History of China*, Shanghai, 1947, pp. 663–664. See also Wei Yuan, *The Sacred Military Records* (an account of the Manchu imperial campaigns), first published in 1842; also Chun Yuan, *General Records of the Western Regions*, a work written in 1776 but first published in Tientsin in 1818, Ch. 3, p. 26; another edition of this work is *Informal Records of the Barbarian Regions* (all in Chinese).

[19] See Ch. IV.

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of the lower Volga are the Mongols whom the Russians call Kalmuks. The princes of the returning Mongol tribes were treated as favored vassals of the Manchu Emperor.

In addition, settlements were established wherever cultivation was profitable. The settlers included the Taranchis, deported from the Tarim Basin; Manchu troops settled as military colonists; and a certain number of Chinese and Chinese Moslems. Under this colonization policy the land under cultivation in Ili and Jungaria increased from an estimated 240,000 *mu* (approximately 40,000 acres) at the end of the eighteenth century[20] to an estimated 700,000 *mu* (approximately 116,666 acres) at the end of the nineteenth century.[21]

In Sinkiang, as in China itself a century earlier, where the Manchus had come to power at the end of a period of terrible devastation, early Manchu policy endeavored to bring land back under cultivation by a policy of lenient taxation. Thus in Turfan and Komul Uighurs bringing land back under cultivation were allowed about five acres to a household, with seeds, implements, and working animals furnished by the state. For the first four years, after deducting seed grain from the harvest, 60 per cent of the remaining grain was to be kept by the cultivator and 40 per cent paid to the state. From the fifth year, a somewhat higher land revenue was to be assessed.[22]

In Ili and Jungaria the Manchu settlers, being regarded as unquestionably loyal to the Manchu dynasty, were granted land at the rate of roughly three acres for each man (presumably each man of military age), with seeds, implements, and work animals. Some especially favored Manchus received six acres. Chinese criminal exiles, in contrast, received only two acres. The Manchu land could be considered as held on feudal tenure, inasmuch as all Manchus, Solons, and Sibos were subject to call for military

[20] *Sacred Military Records*, as cited, Ch. 4, figure for 1795.

[21] Wang Shu-nan and others, *Hsinchiang T'u Chih*, or Sinkiang *Gazetteer*, compiled in 1911, published at Tientsin in 1923, Ch. 30, pp. 2–3 (figure for the period 1900).

[22] *Hsinchiang T'u Chih* as cited, Ch. 28, p. 11.